

Confirmation Confirmed,  
AND  
RECOMMENDED  
FROM  
Scripture, Antiquity, and Reason.  
IN A  
SERMON

PREACHED

In the Cathedrall Church of St. MARY in  
SARUM, at a solemn Confirmation there Ad-  
ministr'd, by the Right Reverend Father in God  
HUMPHREY Lord Bishop of SARUM.

---

By JOHN PRIAULX D. D. one of the *Canons*  
*Residentiary* of that Church.

---



LONDON,

Printed by I. R. for Iohn Courtney Bookseller in  
Salisbury, M. DC. LXXII.

AND  
A. E. O. M. A. N. D. E. D.

SEERMON

In the Church of St. Mary in  
London, on the 1st of May 1781.  
By the Rev. John G. ...



Printed by ...  
in the City of London.



To the Right Reverend Father in God,

H U M P H R E Y

By Divine Providence Lord Bishop of

S . A R U M .

Right Reverend Father in God,



*N* obedience to your Lordships injunctions, this plain Sermon is surrendred to the Presse, which not long since was presented in the Pulpit, upon your Lordships Summons to that Service. The acceptance it then met with, and the hopes it might survive in the perswasions of the Auditory, were as much as I could wish for from it : I must deprecate (if it be a fault) my own backwardnesse that it should have gone farther.

*Which backwardnesse arose not from any consciousnesse, that ought therein contained, was contrary to the form of sound words, or the judgement of the Primitive Church, or more particularly of our own, which ob confanguinitatem doctrinæ, as Tertullian speaks, may stand as near to the esteem of the Primitive, as any other in Christendome. Indeed these were the Guides, by which I steer'd my course; and if any thing should be found here differing from them, dictum nolo, I disclaim, I disown it before hand. Nor was it out of any unwillingnesse, to doe service to God and his Church in the present generation, how crooked and fro-*

## The Epistle Dedicatory.

ward sooner it may be, through his mercy I am not afraid of their terror. But it was onely out of a jealousy of my own conceptions, as too crude and weak either to bear, or bear up the Publick, or to be considerably usefull to it. Your Lordship hath been pleased to judge otherwise, whether for the encouragement of the Preacher, or for the seasonableness of the Discourse, though not for any great strength or beauty in it. And when I found you were resolved that way, I was not willing to be any farther guilty of what in my Sermon I had condemned in others. I began to think there was no prudence in Inferiours, like to that of obedience unto lawfull Commands, and to remember that Precept of S. Hierome to Rusticus, in reference to his Superiour; Credas tibi salutare quicquid ille praeceperit, nec de majorum sententiâ judices, cujus officii est obedire, & implere quae iussa sunt, dicente Moyse Audi Israel, & tace; and therefore resolved cheerfully so to doe, and have now in pursuance of that resolution, exposed this Discourse to the publick view, which I humbly desire your Lordship to Patronize, sith you were pleased first to command it.

The main substance of the Sermon is the same that was Preached before you, onely with your Lordships leave, I have here and there inserted some enlargements, which were at first designed, but the straits of time allowed not room for their delivery.

And now if the publication of it, may any way prove serviceable to the advancement of Gods glory, or the satisfaction of dissenters, whom I have laboured rather to convince then exasperate; or may in the least contribute towards the Churches peace amongst us, I shall have reason to rejoyce in, and to blesse God for it.

Unto the promoting of which holy ends, both by your self and others, as God hath given your Lordship a large heart, and a double portion of his Spirit, so that the Work of the Lord may prosper in your hands, and the fruit of it redound to your account, in all blessings, temporall, spirituall, and eternall, shall be the daily Prayer of

My Lord,

Your Lordships most humble  
Servant,

John Priaulx.





## Confirmation Confirmed.

Acts viii. xvii.

*Then laid they their hands on them, and they received  
the Holy Ghost.*



He words, and the work of this day  
are I suppose not *unequally yoked* :  
Confirmation is the businesse of  
both, whereof the Text holds forth  
the *first recorded instance*, and in  
the judgement of the Church of  
old, a *full precedent* for the practice  
of it.

An ordinance of late too long, and as those which (per-  
haps) were no friends to it at first, by sad experience after-  
wards have been driven to confesse, too unhappily *with-held*  
in *unrighteousness*, to the great *detriment*, and *distraction*  
of this Church, whose *Piety* and *Peace*, were *so much*, and  
so *nearly* concerned in it.

Happy then are our eyes which see the joyful *return* of it  
again. We cannot but cry, *Grace, Grace*, to its *re-esta-  
blishment*.

May their feet be ever *beautifull* which bring such glad  
*tidings*, and their hands never *wither*, nor grow *faint*, which  
reach out: *so great* a blessing to us.

And may the *Crown* still flourish with the *Gratis* and

B

*Obedi-*

*The not pra-  
stising of this  
hath cast us in  
to Confusions,  
& the practise  
of it must be  
it that must re-  
store our  
Church order,  
and heal most  
of our divisi-  
ons. Mr. Baxter  
of Confirmati-  
on, p. 224.*

## Confirmation Confirmed.

b See His Majesty's Declaration.

*Obedience, Love and Loyalty*, of all his Subjects upon the head of the *Lords Anointed*, who like a second *Constantine*, ~~inimicus~~, a Bishop without the Church, hath not thought it below his *Princely care* b to present this *Church*, and *Nation*, with so promising an *Olive branch of Peace*, after that *Deluge* of *Confusion* under which we have layn, and to commend it to the *strictest observance*, and improvement of those which were intrusted with the *Administration* of it. A Blessing for which not onely the *present generation*, but the *children yet unborn* will be bound to *rise up*, and *praise him*. And then under so *general* (I hope) a *cordial concurrence*, such *obligatory Precedents*, and *Inducements*; give me leave for the *retrival* of this Ordinance; not onely into your *practise*, but your *affections* too, to present you this day with the *first*, and that an *exact* and *Apostolick Patterne* of it, as it will appear in the opening of the words, which are these. *Then laid they their hands on them, and they received the Holy Ghost.*

Which words may be sorted into these severalls; first, the *Action* it self, *laying on of hands* the *Ceremony of Confirmation*. Secondly, *the method or order* of proceeding to this *Action* in the *particler* *Then*. Thirdly, the *Agents*, or *Ministers* of this *Action*. They, *viz.* the *Apostles* in particular, *St. Peter* and *St. John*. Fourthly, *the objects* on which this *Ceremony* was exercised, in the *Pronoun* *Them*, *i.e.* the *Samaritans* which *believed* and were *baptized*. Fifthly, the end of this *Action*, or the *effect* following on it; *They received the Holy Ghost*. These are the particulars, we begin,

1. With the *Action*, which is here set down as the *Ceremony of Confirmation*, and that is *laying on of hands*.

Now this was the *Concomitant* or *Appendix* to another more *principal*, which was *Prayer*, which also had the same design with this *Ceremony* here, as you may read, *v. 15*. Indeed no blessing is bestowed at any time in, and by the *Church* without prayer, but in the giving of the *Spirit* it is more especially proper, the promise of it being made to  
this

# Confirmation Confirmed.

3

this duty, *Luc. 11. 13.* And then no Ceremony more suitable to signify the purposes of Prayer, and of the Spirit in this Ordinance, and of the Ordinance it self, then this of Imposition of hands, which will best appear if we consider the Custom of the Jewes, from whom this Ceremony was derived, with their designs in the use of it.

1. Then, as *Grotius* tells us, *manuum impositio apud Judeos indicabat invocationem divinae potentiae*, the laying on of hands, implied the invoking of the Divine power; for the hand being efficacia symbolum, the Emblem of power and operation: *Judei orabant ut sic Dei efficacia esset super illum, sicut manus efficacia symbolum ei imponebantur.* The Jewes prayed that efficacy of God might be upon the party prayed for, according as the hands which were the Embleme of it were laid on him, as the same *Grotius* speaks, and so might fitly intimate the lively influence of the Spirit sought for in this Ordinance, *d Grot. in Matth. 19. 13.*

Which Imposition of hands, being also performed *manibus expansis*, with hands stretched out, it was a sign of the liberal effusion of heavenly Grace upon the Person on whom they were laid, as *Pelargus* notes, for,

Secondly, this Ceremony was made use of as an *Applicatory sign* betokening the restrained desires of him that prayed to the party whom he presented to God in prayer, wherein as the lifting up of the hands signified from whom, and whence they expected the blessing; so the laying of them on, signified the person on whom they desired it should be bestowed. Hence, as *Calvin* observes, it was a *solemn, usual* Custom amongst the Jewes, that as often as they recommended a Person unto God, they laid hands on him, and accordingly to our present purpose we find the use of it.

First, in their Benedictions, thus *Jacob* blest *Ephraim* and *Manasseh*, laying his hands on them, *Gen. 48. 14.* and that *manus decussatas*, as it were to prefigure the Crosse of

*e Symbolum erat gratia celestis qua largissima manu à Deo conferebatur in pios.* *Pelarg. in Gen. 48. 14, 15.*  
*f Calvin.*

*stans obliquatis in se, ut Christum deformantes, jam tum portenderent benedictionem in Christum futuram.* *Tertull. de Baptismo, c. 7.*

B 2

him

h *Grotius* in  
*Matth.* 19. 13.  
 i *Dr. Hammond*  
 of Imposition  
 of Hands for  
 Ordination,  
 §. 12.  
 k *Deut.* 34. 9.  
 With which al-  
 so it seemeth he  
 received a greater  
 measure of  
 the Spirit,  
*Ainso* in *Num.*  
 27. 18.  
 l *Calvin. Instit.*  
*lib.* 4. *Señ.* 6.  
 Vid *Cameron. in*  
*Myrothee.* in  
*Heb.* 2. 6.  
 m *De Ecclesia-*  
*stica Hierarchia*  
*cap.* 1. *Señ.* 7.  
 n *See Dr. Ham-*  
*monds View of*  
*the Directory,*  
*Señ.* 43  
 o *Seldenus de*  
*Synedrjō, lib.* 1.  
 c. 8. Item in  
*prefat. ejusdem*  
*operis. Iudaismi*  
*(inquit) Veteris*  
*ut Parentis Di-*  
*vini Christiani-*  
*smus, maxime*  
*primitivus. Is-*  
*gismus, ac pro-*  
*phetica proles,*  
*nec in paucis*  
*imitator.*

him who had delivered him out of all his troubles. And accordingly this custom was afterwards observed by his Posterity, who were wont to bring their children unto persons of renowned Sanctity, that by their prayers, with the laying on of hands, they might be recommended unto Gods favour, as *h Grotius* shews on *Matth.* 19. 13. and from hence some derive the use of this Ceremony in Confirmation, which was a kind of benediction by the Fathers of the Church bestowed on the Novices of it.

Secondly, Hence we find the same in their Consecrations, and Dedications of persons. So, to omit other places, *k Deut.* 34. 9. and it might denote three things. 1. The Separation of the Person unto Gods use unto whom he was dedicated, and at this, as *l Calvin* seems to conceive, the practice of the Church in this Ceremony did aim. 2. It might note Gods seizure on the person to that purpose by the hands of his Ministers, and so signify Gods claim, and Acceptance of those which are offered to him in this Ordinance. 3. It was a kind of Investiture in those privileges unto which by this Ceremony the person was admitted, and accordingly this Ordinance in the Church was used as a means of Transmission unto the Sacrament of the Lords Supper, as *m Dionysius Areopagita*, or who ever is the Author of that ancient Book which goes under his name, witnesseth.

And then this Ceremony being of such ancient and general use among the Jews, and withall so aptly suited to the purposes of this Ordinance, Christ and his Apostles were willing to bring down the laudable Usances of the Synagogue, as in many other things, so in this into the practices of Christianity, which is indeed but Judaismus reformatus, as learned *o Selden* speaks.

And accordingly we find it practised in the Christian Church. Not to look so farre back as to Christs imposition of hands on those Children which were presented to him, *Mark* 16. 10. where it is said, that he took the young Children up in his arms, put his hands upon them, and blessed them, and that (as

<sup>P</sup> Cartwright speaks ) that by imposition of hands, and prayer unto God for them they might obtain good things; and again, by prayer to God for them, he conferred Grace and heavenly gifts upon them, a fair *Preludium* to, if not Pattern for this Ordinance, but

To be sure we find it used by St. Peter and St. John in this place, by St. Paul, *Acts* 19. and afterwards we meet with it enrolled, *Hebr.* 6.2. amongst the *Fundamentall Doctrines of Christianity*, whether as a part of them as some conceive, or as a *seasonable opportunity* for, and *decent Ceremony* at the teaching of them, as others; <sup>9</sup> recommended it is, together with *Baptisme*, unto the constant use of the Church; and that in so clear characters, that Calvin <sup>2</sup> on the place was driven to confesse, *hujus ceremonia originem fluxisse ab Apostolis*, that this Ceremony was derived from the Apostles, and so had the lesse reason in his *Institutions* to tax <sup>3</sup> S. Hierome for calling it an *Apostolical tradition*, and then that will advance very near to a *Divine Precept* for the use of it; or if no such were to be found, yet as <sup>4</sup> S. Hierome contra *Luciferianos* speaks, if we had no *Scripture Authority* for it, the consent of the whole world this way ought to be obeyed as a *Precept*, or as <sup>5</sup> Zanchy upon the like ceremony used in *Ordination*, tells us, the examples of the *Apostles* and the *Ancient Church* would be more esteemed than they are; Yea (saith he) they should be looked on by us as a *Divine Law*. A good rule, would the times and the temper of men now bear it.

And then as to the use of the Church afterwards <sup>6</sup> Caspander may assure you *semper in Ecclesiâ religiosissime observatam*; that Confirmation was ever religiously observed in the Church, neither was this Ceremony questioned by

*gratia imploratione manuumque impositione*, Rivet. Catholic & Orthodox. *Tract.* 3. Q.9. *Secl.* 3. <sup>7</sup> Calv. *Instit.* lib. 4. c. 9. *Secl.* non inficior omnib. hallucinari Hieronymum, &c. <sup>8</sup> Si Scriptura autoritas non subesses; totius orbis in hanc partem consensus inflex præcepti obsequium. Hieron. contr. Luciferian. <sup>9</sup> Interim in exempla Apostolorum, & Petri & Pauli velle pluris estimari, imo deberent illis esse inflex legis divina, Zanch. in 4. Precept. <sup>10</sup> Caspander in Consult.

<sup>p</sup> *Impositione manuum & precatione ad Deum pro illis bona reportarent, Deum pro illis precando gratiam, & dona celestia concessit*, Cartwright Harm.

<sup>q</sup> *Impositionis manuum & Episcoporum in Confirmatione Neophytorum* Anselm in loc. r Calvin in locum. Sic & Riveus.

*Impositio manuum cujus mentio est, Heb. 6.2. Referenda est ad solennem baptismi benedictionem, quæ a pastoribus solebas fieri, & postea Minister Christi nomine in benedicebat; eos precibus publicis commendando ac in Christianismi vocatione confirmando divina*

y Theodoret. lib.  
3. Hæretic. fab.  
ad Tenuic.  
cap. 1. v. 2.

z Concil. & La-  
odic. c. 7.

a Vid. Concil. E-  
liber. Can. 38.  
77. Arelatens.  
1 Cap. 8. Are-  
latens. 2 Can.  
17. Laodic.  
Can. 7. 43.

b Tertull. de  
Resur. Carnis.

c Tertull. de  
Baptismo.

d Cyprian Epi-  
stola ad Iubaja-  
num.

e Non quidem  
abnuo hanc esse  
Ecclesiæ  
consuetudinem,  
ut ad eos qui  
longe in minori-  
bus urbibus per  
Presbyteros, &  
Diaconos bap-  
tizati sunt Episco-  
pus ad invocationem Sancti Spiritus manum imposuitur excurrit Hieronym. contra Lu-  
cifer. f. Augustin. lib. 3. de Baptismo. contra Donatistas, c. 16. g. Vide Apolog. Waldens.  
h. Vide tibi cui titulus Ratio Disciplina ordinisque Ecclesiastici in Vetus fratrū  
Bohemorum. Vbi Forma Novitiorum recipiendi consule p. 46. edit. Comenian. vid. &  
notus Comenianus in loc.

Comenianus

any for almost fifteen hundred years, except onely the *Novatians*, in favour to the irregularity of their *Upstart Bishop*, as we may conceive, who yet if they returned to the *Church*, might not have *Admission* without it, as appears by the *seventh Canon* of the *Council of Laodicea*.

And here I might give you in *heaps* of *Councils* and *Fathers* for the *abetting* of this *practise*, but I shall content my self to point at some few.

First then for *Councils*, you may take <sup>a</sup> the *Eliberitan*, the two *Councils* at *Arles*, that of *Laodicea*, the first *contemporary* to the first *Council* of *Nice*, the two next within twenty six, and the fourth but sixty eight years after it. All which speak punctually to this business, as appears by their several *Canons*.

Secondly for *Fathers*, take *three* or *four* in lieu of the rest. So *Tertullian* tells us, that <sup>b</sup> *Caro manus impositione adumbratur, ut anima Spiritu illuminetur*, the flesh is overshadowed by the laying on of the hand, that the soul may be enlightened by the Spirit. And again, <sup>c</sup> *Manus imponitur per benedictionem advocans, & invitans Spiritum*; the hand is laid on by way of benediction calling down, and inviting the Spirit.

Adde to him *S. Cyprian* <sup>d</sup> in his *Epistle* ad *Iubajanum*, where having spoken of this passage of the Text, he tells us, *quod nunc quoque apud nos geritur*, that the same is still practized in the Church; and if you please to look on that place, you will find a full conformity in every particular to the pattern here. I might joyn to these *S. Hierom* <sup>e</sup> and *S. Augustine* <sup>f</sup>, and indeed what not? and if afterwards the instances of the later times were needfull, I might also shew you the full consent of the *Waldenses*, the *Seminary* of the reformation, and of their Partners <sup>h</sup> the *Frates* &

nitatis of Bohemia, but I need not multiply more *Authorities* in a matter of *Fact* which I find few doubting of, and therefore shall passe on from the *Action* in the next place to shew you,

2. The method of proceeding to it implied in the particle *Then*. Then laid their hands, &c.

And the method you see in this Church was this, men were first brought to the Faith by the preaching of the word, and then were they Baptized, and then, and not till then the *Apostles* proceed to the confirmation of them by prayer, and laying on of hands.

It was fit the begetting word should go before the strengthening word, the Sacrament of regeneration, before the *Rite* of Confirmation. To give this last before the other were ordinarily to set a seal to a blank, to desire strength where there was no life.

Take this for your rule, it is good not to proceed in Gods Ordinances by leaps, *ἢ μὴ ὑπερβαίνειν ἀνὰ ὁδοῦ τὸν νόμον*, not to leap disorderly upon those Ordinances and Stations for which we are not fitted, but to go from strength to strength in our appearances before God in Zion, *Plal. 84. 7*. And then as Confirmation ought not to be Administred till Baptisme be presupposed, so regularly neither ought the Sacrament of the Lords Supper to be given to those which have not been first confirmed; as the former was the Practice here, so the latter is the *command* of our Church, and was ever the practice of the Primitive. Hence the *Author* of the imperfect work on Matthew going under *S. Chrysostomes* name, tells us, that the grace of Christs body is to be given to them only which are already become the Sons of God by Baptisme, and Imposition of hands: and so *Albaspinaus* in *vir antiquorum Ecclesie rituum scientissimus*, as Bishop Usher justly styles him, a most knowing man in the Ancient rites of the Church, averres, that Confirmation seemed to give the last stroke to, and to lay on the roof of that perfection by which a person was accounted worthy of the name of a Christian, and the participation of the Eucharist. And so in

*i Tachymer. in Dionys. Areop. ad c. 2. Sup. 3. Sect. 4. in Ecclesiastic Hierarch. & Rubrick after Confirmation.*

*1. Author imperfecti operis in Matth. Gratia corporis Christi illis solis danda est qui jam per baptismum facti sunt filii Dei, & per manus impositionem, Homil.*

*17. in Confirmatio namque extremam quasi manum perfectionis addere videbatur, & fastidium imponere, qua quis Christiani nomine, & Eucharistie sumptione dignus putaretur. Albaspin. in Concil. Eliberen. cap. 7.*

*Dionysius*



Dionys. Ae-  
rop. Eccles.  
Hierarch. c. 2;  
Seft. 7.

Nor let any repine at this *suspence*, you shall ever find that the *Ordinances* of God have most *honour* and *efficacy* in their *proper order*, and the *souls* of men thrive best in their *proper places* and *ranks*. *Strong meat* may be little better then *poysen* to him who is onely fit for *milk*. The wombe is the place of the *Embryo*, if you rip up that, that the child may be sooner at the breast, you give it air not to breath, but die in.

And as there ought to be care taken for the administering of Gods Ordinances in their *due rank and order*, so likewise that they be *administred* by that *Rank and Order* of men onely, which are *impowr'd* thereunto.

There have been indeed *pretenders* which desire to have an hand in this businessse, as still there will be in matters of *Priviledge* and *Preheminency*. But the first practise will be ever the best rule: *the first Church the surest mistressse of the latter, whose example ought to be our guidance*, as the *Bohemians* say in their *Confession*. Here then let's to our *pattern* again, and so for your direction take notice of the

b Harm. Confess. Prima Ecclesia posteriorum vera, & optima magistra, & praeconando ducit nos;

3. Particular observed in the words which intimates the *Ministers* of this Ordinance in the *Pronoun They*. *Then laid They their hands*. And who these were, the fourteenth verse will inform us, even *S. Peter* and *S. John*, two of the *Apostles* whom the *Church* sent down to *Samaria* to confirm those new converts.

But what needed that message may some say? was not *Philip* there already, who by the preaching of the word, and working many signs and wonders, had gained them to the Faith, and also Baptized them? and why might not he undertake this business also. It is true he was a *Deacon*, but not such as the later times have fancied the *Steward* only of the



the *Almes-box*, but one that *de jure* might both preach and Baptize. Nay farther he was an *Evangelist*, and that in some mens apprehension (how groundlesse you may see by this instance) might be enough to entitle him to all the powers of the Church. You know how *warmely*, though as *vainly* it is urged in the case of *Timothy*, and *Titus*, and yet *Phillip* the Deacon, *Phillip* the Preacher, *Phillip* the Baptist, *Phillip* the Evangelist might not, and therefore would not attempt the work for all this.

Will you know the reason? *S. Chrysostome* upon the place will tell you, because he had neither *χρημα*, nor *ἐξουσία* neither the gift, nor *Authority* for it, this being as he after speaks *τὸ ἰδίον ἐκείνων* a speciall prerogative of the *Apostles*, and indeed we find it ever reserved to their hands in Scripture. As for that onely instance given to the contrary of *Ananias* a Disciple laying on of hands on *S. Paul*, and the promise that he should receive the *Holy Ghost*. *Act. 9. 17.* which is alledged by *M. Calvin*, and his Followers.

I conceive it may be fairly answered.

1. That *Ananias* his Laying on of hands was only in order to the cure of *S. Pauls* blindnesse as is intimated *ver. 12.*

2. That the promise of the Holy Ghost referred to *S. Pauls Baptisme*, which was to ensue, wherein questionlesse the holy Spirit was conferred: though in somewhat a different respect then he was in *Confirmation*.

3. And which may suffice to choak this objection, it is clear, the imposition of hands there spoken of was not a part of *Confirmation*, as appears by the story, for it went before *S. Pauls Baptisme*, so *ver. 18.* whereas *Confirmation* in the *Practise* of the Church then: (as indeed in reason it ought,) still succeeded after *Baptisme* for ought we read, it being also probable that *S. Paul* as well as the rest of the Apostles was Confirmed miraculously, and immediately from heaven; and then this instance will be no barre to what was formerly asserted.

Yea, but will some say, supposing it belonged onely to the *Apostles* then, Their persons are gone, and their office ceased;

C

and

*Chrysost. in Loc.*

*Calv. Instit: lib. 4. cap. 19. Sect. 10. & Tractat. de vera Ecclesia reformanda ratione cap. 12. Quem Anania Episcopatum dabant ne alienum arripuisse manus viderent.*

Calvin. Instit.  
l. 4. cap. 19.  
Sect. 10.

and so ought this Rite too, or must be administered by Officers of another Rank, *Num Episcopi omnino sunt Apostoli?* are Bishops indeed Apostles: *ut* Calvin's Question upon the Case.

Matth. 28. 20.

Here then, Let me tell them that the Office of Apostles is not ceased, nor was so to do with their Persons, as appears by Christ's promise Mat. 28. 20. *I am with you alway unto the end of the world*, Now this could not be meant of their Persons, who in a few years were to leave the world; it must needs therefore be understood of their Function, which either must be succeeded to, or else it was as temporary as their persons.

Indeed in the Apostles there was something extraordinary, as immediate Mission, unlimited Jurisdiction, and miraculous Operations, which were not necessary to be perpetually, Great helps 'tis true for the first founding of the Church, which being constituted, and become able to subsist without them, reasonable it was that they should cease as *Munna* did when *Israel* was come into the Land of *Canaan*.

But then the ordinary offices, and powers of Apostles as Preaching, Baptizing, Confirming, Consecrating, Ordaining, Governing, which were necessary for the continuance of a Church, at least the well being of it, in these they ought to be, and were succeeded, or else there offices must faile or be executed by persons not impowred to them. And then for *Unity's sake* likewise fit it was, that some rank of men should be the Common Receptacles of all these powers, that so they might issue forth to others as far as the necessities of the Church should call for: with more order and Peace, and this sort of men were Bishops, called at first Apostles as *Theodoret* observes, till afterwards in proceffe of time they left that name to the Prime Apostles, and took that of Bishops, as of a more humble import, and which formerly had been common even unto Presbyters.

But then those now called Bishops were in the judgement

ἡ ἁπλὴ (ὁμοῦ ἑ-  
στῆ) τῶν αὐτῶν  
ἐκκλησίᾳ πρὸς  
προσώπων καὶ  
ἐκκλησίᾳ τῶν  
ἡν ἡμετέροις  
ἐκκλησίᾳ Ἀπο-  
στόλων ἀπομαρ-  
τῶν, τὸ αὐτὸ τῶν  
Ἀποστόλων ἵματιοι τοῦ ἀλλοῦ  
ἐκκλησίᾳ τῶν Ἀποστόλων ἵματιοι.

*Theodoret in Com. ad Ep. 1. ad Tim.*

of the Church the proper Successors of the Apostles, so *Irenæus* having told us before that Bishops were constituted by the Apostles in the Churches, he add's after *quos & successores relinquebant suum ipsorum locum magisterii tradentes*, that they left them their successors, delivering to them their own place of rule, and guidance in the Church, and so *S. Cyprian ad Florentium Pupianum* asserts that the Prepositi (that is Bishops in his language) *Apostolis vicaria ordinatione succedunt*, they succeed the Apostles, ordained as Vicars in these places, upon which words *Pamelius* Notes that it was the third time he had so said. And so *S. Hierome* surely no flatterer of that Order; in his Epistle ad *Marcellam adversus Montanum* says, *apud nos Apostolorum locum Episcopi tenent*, with us the Bishops hold the place of Apostles. And\* again upon *Mal. 45.* as we number it *vers. 16.* where we read in *stead of thy Fathers shall be thy children* *S. Hierome* paraphraseth it *pro patribus Apostolis filii, Episcopi, ut Episcopi Apostolis, tanquam filii Patribus succedant* instead of Apostles as Fathers thou shalt have Bishops as sons who may succeed the Apostles as sons do their Fathers. I might adde the pregnant testimony of *† Clarus à Mascula* recited by *S. Augustine*, lib. *Sept. de Baptismo contra Donatistas*, and tell you farther how *Basil the Great* calls, *Episcopacy* *ἐκδοξία* & *Ἀποστολή*, and *Ἀποστολή* the prefecture, or pre-  
cedency which the Apostles had from God, and these are fair witnesses, in whose judgement you see there are Apostles still, and who they are which by the Verdict of the Church may claime that title, and so *Calvin's* num *Episcopi sunt omnino Apostoli* is answered.

But he hath another *g* *An soli sint Apostoli?* if they be such, are they the onely such? may these, and these onely lay on hands, that will not go down neither.

To this I answer first in General that as to a full Apostolick power in the sense before mentioned, and the primary derivation of it, they and they onely are such, 2ly. as to this ordinance in particular, as we find no other Stewards of it in Scripture besides the Apostles as we have shewed, so

*Irenæus ad-  
vers. Hæres.  
lib. 3. c. 3.*

*c Cyprian Ep.  
63. ad Floren-  
tium Pupianum.*

*d Hieron. Ep.  
ad Marcellam  
adversus Mou-  
tanum.*

*e Hieronym. in  
Psal. ubi nos  
numeramus 45*

*f Clarus à Ma-  
scula dixit Ma-  
nifesta est sen-  
tentia Domini  
nostri Iesu  
Christi Aposto-  
los missis,  
& ipsis solis  
potestatem à  
patre sibi datā  
permissis,  
quibus nos  
successimus,  
eādem pote-  
state Ecclesi-  
am Domini  
gubernantes.  
Aug. lib. 7. de  
Baptism. con-  
tra Donatistas  
c. 43.  
g Calvin. In-  
stit. lib. 4.  
c. 19. Sect. 10.*

<sup>h</sup> *Cyprian Ep. ad Iubaianum.* if we look upon the after practices of the Church, <sup>h</sup> *S. Cyprian* relating to the passage in the Text tells us, *quod nunc quoque apud nos geritur, we have the same custome, ut qui in Ecclesia Baptizantur Prepositis Ecclesia offerantur; that those which are Baptized be presented to the Bishops of the Church, that by our prayer, and the laying on of hands they may obtain the holy Ghost, as he goes on in his Epistle ad Iubaianum forementioned, and so* <sup>l</sup> *S. Augustine lib. 15. de Trinitate Quem morem in suis prepositis etiam nunc servat Ecclesia, which custome the Church observes by her Bishops at this time. And from hence doth* <sup>k</sup> *S. Chrysostome* draw the same practice, in his Comment on the Text <sup>l</sup> *9th* saith he, *Kai τοὺς νεοφύτους οὐκ ἄλλως μᾶλλον ἰδιωτῶ τοιούτους* hence we see the principall, and chief of the Church, and no other performing this work. I shall close up this with that saying of <sup>l</sup> *S. Hierome, quod si hoc loco queris quare in Ecclesia baptizatus nisi per manus Episcopi non accipiat spiritum Sanctum, quem nos asserimus in vero Baptismo tribui. If thou shalt aske why in the Church the Baptized receiveth not the holy Ghost, but by the hands of the Bishop; though we averre the same spirit is received in Baptisme rightly administered: to this he answers, Disce hanc observationem ex eâ Authoritate descendere, quod post ascensum Domini Spiritus Sanctus ad Apostolos descendit. Know (saith he) that this practice takes its rise from that Authority, where it is said, that after the Ascension of our Lord, the holy Spirit descended upon the Apostles, implying the Bishops to be their Successours, and that to them and not others it belongs to derive this gift in confirmation; and in this channel both Fathers, and Councels generally run, no laying on of the hands of the Presbytery in this businesse, at least not in any proper right of their own.*

<sup>i</sup> *Augustin. de Trin. lib. 15. c. 26.*

<sup>k</sup> *Chrys. in loc.*

<sup>l</sup> *Hieronymus contra Luciferianos.*

As for those 2. instances commonly brought to the contrary, first of the *Presbyters* in *Egypt* which *Hilarius Sardus* relates, for he is the Authour, and not *S. Ambrose*, and that of no great credit neither if *S. Hierome* may be believed: secondly of those *Priests* in *Sardinia* in *Gregory the great's* time,

time, which Calvin also presseth, for brevity's sake I shall not acquaint you with my own conceptions, but refer you rather to what hath been lately spoken by that Blessed man <sup>m</sup> Dr. Hammond in his *Posthumous* piece upon confirmation, as also by that very *Learned* Prelate, whose name in this place for modesty I spare, in his *Elegant*, and *Accurate* Epistle <sup>a</sup> before the said work, from whom you may receive abundant satisfaction; and what would the *Vintage* of *Abiezzer* be unto the *Gleanings* of *Ephraim*? By what hath been spoken you see the judgement of the Church in this *Question*, and so an answer to Calvin's other, *An soli Episcopi sunt Apostoli*.

m Dr. Hammond i maxime in opere posthumo de Confirmatione. n Epistola preliminaris ad lectorem.

And indeed great reason there was for this reserve to this *Function*.

First, For the *honour* of *Episcopacy*, and thereby the *Unity* of the Church *ad honorem Sacerdotii* that's *S. Hierome's* reason *contra Luciferianos*, for the *honour* of this *sacred Function*, Why? of what import is that? Let him tell you, as mean as some think of it, *Ecclesia salus* (saith he) *in summi sacerdotis dignitate pender*. The safety of the Church dependeth upon the dignity of her chief superiours, to whom (as he addeth) <sup>o</sup> if some eminent offices of power above others were not given, there would be in the Church as many *Schismes* as *Priests*: I wish our late times had not made too sufficient a comment on those last words, and of this by the way it is, that *Venerable* <sup>p</sup> *Bede* speaks, when he tells us that this was not granted to every Priest *propter arrogantiam*, not out of the pride of *Bishops* as some falsely gloss him, but to prevent the *Ambition* of *Priests*, who would be apt to grow insolent if they had all offices in common with their superiours.

o Hieron contra Luciferianos. cui si non exors quidam & ab omnibus Eminentis deus potestas, tot in Ecclesiis efficiuntur Schismata, quot Sacerdotes. p Viderudistissimum Hammondum de Confirmatione p. 53.

Second reason was from their *relation* to the Church as they were the *Primary*, if not onely proper *Pastours* of those Churches unto which they related, as we find them every where stiled with a kind of *appropriation* among the *Ancients*, and it is observed that *simply*, *Pastores*, or *Pastores Ecclesia*, none are called besides them selves for the first six hun-

*h Cyprian Ep. ad Iubaianum.* if we look upon the after practices of the Church, <sup>h</sup> S. Cyprian relating to the passage in the Text tells us, *quod nunc quoque apud nos geritur, we have the same custome, ut qui in Ecclesia Baptizantur Propositis Ecclesia offerantur; that those which are Baptized be presented to the Bishops of the Church, that by our prayer, and the laying on of hands they may obtain the holy Ghost, as he goes on in his Epistle ad Iubaianum forementioned, and so* <sup>i</sup> S. Augustine lib. 15. *de Trinitate Quem morem in suis propositis etiam nunc servat Ecclesia, which custome the Church observes by her Bishops at this time. And from hence doth* <sup>k</sup> S. Chrysostome draw the same practice, in his Comment on the Text *ἡ δὲ πίστις* saith he, *Καὶ τοὺς κληρικούς οὐν αἰνεῖς μάλιστα ἰδιότητι τοσούτους* hence we see the principall, and chief of the Church, and no other performing this work. I shall close up this with that saying of <sup>l</sup> S. Hierome, *quod si hoc loco quæris quare in Ecclesia baptizatus nisi per manus Episcopi non accipiat spiritum Sanctum, quem nos asserimus in vero Baptismate tribui. If thou shalt aske why in the Church the Baptized receiveth not the holy Ghost, but by the hands of the Bishop; though we averre the same spirit is received in Baptisme rightly administered: to this he answers, Disce hanc observationem ex eâ Autoritate descendere, quod post ascensum Domini Spiritus Sanctus ad Apostolos descendit. Know (saith he) that this practice takes its rise from that Authority, where it is said, that after the Ascension of our Lord, the holy Spirit descended upon the Apostles, implying the Bishops to be their Successours, and that to them and not others it belongs to derive this gift in confirmation; and in this channel both Fathers, and Councils generally run, no laying on of the hands of the Presbytery in this businesse, at least not in any proper right of their own.*

As for those 2. instances commonly brought to the contrary, first of the Presbyters in Egypt which *Hilarus Sardus* relates, for he is the Authour, and not S. Ambrose, and that of no great credit neither if S. Hierome may be believed: secondly of those Priests in Sardinia in *Gregory the great's* time,

*i Augustin. de Trin. lib. 15. c. 26.*

*k Chrys. in loc.*

*l Hieronymus contra Luciferianos.*



time; which Calvin also presseth, for brevity's sake I shall not acquaint you with my own conceptions, but refer you rather to what hath been lately spoken by that Blessed man <sup>m</sup> Dr. Hammond in his *Posthumous* piece upon confirmation, as also by that very Learned Prelate, whose name in this place for modesty I spare, in his *Elegant*, and *Accurate* Epistle <sup>a</sup> before the said work, from whom you may receive abundant satisfaction; and what would the *Vintage of Abiezer* be unto the *Gleanings of Ephraim*? By what hath been spoken you see the judgement of the Church in this *Question*, and so an answer to Calvin's other, *An soli Episcopi sunt Apostoli*.

m Dr. Hammond's *mu*  
citur in opere  
postumo de  
Confirmatione.  
n Epistola pre-  
liminari ad  
lectorem.

And indeed great reason there was for this reserve to this *Function*.

First, For the *honour of Episcopacy*, and thereby the Unity of the Church *ad honorem Sacerdotii* that's S. Hierome's reason *contra Luciferianos*, for the honour of this sacred *Function*, Why? of what import is that? Let him tell you, as mean as some think of it. *Ecclesia salus* (saith he) *in summi sacerdotis dignitate pendet*. The safety of the Church dependeth upon the dignity of her chief superiours, to whom (as he addeth) <sup>o</sup> if some eminent offices of power above others were not given, there would be in the Church as many Schismes as Priests: I wish our late times had not made too sufficient a comment on those last words, and of this by the way it is, that Venerable <sup>p</sup> Bede speaks, when he tells us that this was not granted to every Priest *propter arrogantiam*, not out of the pride of Bishops as some falsely glosse him, but to prevent the Ambition of Priests, who would be apt to grow insolent if they had all offices in common with their superiours.

o Hieron. con-  
tra Luciferian.  
cui si non exort  
quadam & ab  
omnibus Emi-  
nens deus po-  
testas, tot in  
Ecclesiis effi-  
cientur Schis-  
mata, quos Sa-  
cerdotes.  
p Viderudistf-  
sinum Ham-  
mondum de  
Confirmatione  
p. 53.

Second reason was from their relation to the Church as they were the *Primary*, if not onely proper *Pastours* of those Churches unto which they related, as we find them every where stiled with a kind of appropriation among the *Antients*, and it is observed that simply, *Pastores*, or *Pastores Ecclesie*, none are called besides them selves for the first six hun-

q Hieron. con-  
tra Luciferia-  
nos.

dred years. To them the *Regiment* of the whole Church was committed at first, the *Presbyters* being but their Assistants in Cities, and Villages, admitted in *partem sollicitudinis* into a part of their care, first casually, and cursorily, and then by station, and fixed residency, when Parishes were divided and indowed. q *Inde venit* (saith S. Hierome) *ut sine Chrismate, & Episcopi Inssione, neque Presbyter, neque Diaconus jus habeat Baptizandi*, hence neither the *Presbyter*, nor *Deacon* hath right to Baptize without *Chrisme*, and the command of the *Bishop*. Onely the multitude, and instant necessities of Baptisme encreasing, and so a power being granted to *Presbyters*, and *Deacons* as occasion served to dispense it, reasonable it was that those which passed not through the *Bishops* hands in that *Ordinance*, he should take recognition of them as of the rest in this of *Confirmation*, as being a part of his *Flock* and *cure*.

Heb. 7. 7.

Thirdly, It being the *Priests* office to bless the people, and that also being an *Act of Authority*, as we see *Hebr. 7. 7.* in common congruity none so proper for this action, none from whose performance *ex officio* the successe might be so readily expected as he that was the *Summus Sacerdos*, the chief, if not the onely *Pastour* of the *Diocesse*.

And thus you see the hands which are to manage this work, in which I have stuck the longer, because perhaps the main controversy about *Confirmation* at this time sticks there too, I come on next in the.

Fourth place to the *objects* on whom these hands were layed, and those were the *Samaritans*, the believing, baptized *Samaritans*.

R. Benjamin in  
Itinerario.

1. They were *Samaritans*, and those were at first a mongrell generation of *Idolators*, as you may see 2. *Kings* 17. Afterwards from *San Balla's* time a set of *Shismatics*, who had erected *Altare contra Altare*, an altar in *Moufit Gerizim* in opposition to the *Altar* at *Jerusalem*, an altar built as *Benjamin* in his *Itinerary* relates, of those stones which the *Israelites* had set up after their passage through *Jordan*, an *Altar* in some kind *Sacrilegions* as well as *Schisma*.



# Confirmation confirmed.

*Schismatical*, and then hateful they were to the Jews even to a <sup>1</sup> *Proverb* as you see *John* 8. 48.

Howbeit the *Pentateuch* they embraced, and so were in *Confinio Lucis*, nearest to the Jews in their religion, and it was good to be borderers upon that. As their seat was between mount *Gerizim*, and mount *Ebal*, so was their condition neer to cursing, but neer to blessing too, and now the blessings of mount *Gerizim* prevailed, they were the second Stage in Christs gesses for the Gospels progresse, as you may see <sup>1</sup> *Acts* 1. 8. The time was come wherein *Aholab* should become *Aholibah*, they which had separated themselves from the living God, and set up a tabernacle of their own, should become the tabernacle of the Lord that I may allude to their Predecessours <sup>2</sup> *Ezek.* 23. 4.

We should not despair of the worst of schismaticks, God can graft them in when the naturall branches fall off. *Jerusalem* you see rejects the Gospel, which *Samaria* will entertain, and accordingly they did, for they believed, and were baptized ver. 12. of this chap.

1. They were believers, what really such? no question many were, but some might not be so, as appears by *Simon Magus* in this chapter, nor had the *Apostles* a power to discern the hearts of men, whereby to know whether they were such, or no, *Simon Magus* else in probability had not crept into Baptisme.

It was then by their profession of it that they judged them such, and from thence we may take this direction.

That none ought to be admitted unto Confirmation which have not first made a profession of their faith, and purpose of holy living.

For as a personal faith is the condition before God of title to the privileges of Adult members of the Church, so the profession of this faith is the formall, proximate condition of their title before the Church, without which profession they ought not to be admiitted to such privileges. The Church cannot otherwise know that they own the Covenant made in Baptisme between God, and them, which also is the remote

11  
*Sic Iesum vocant Samaritanum propter consuetudinem ejus cum Samaritanis, ex eo quod discipuli ejus cum Samaritanis commercia habuerant, convivium illud Indaeorum ei impartum est Samaritanum illum fuisse, 1. Indaeum Apostatam & sanctam gentem Samaritanicam nupote qua Cuthaeorum, & Indaeorum colluvies, habebant sibi pra aliis invissimam, & veluti Gentilem. Atque ut alias fieri soles quo angustius post defectum nem interstitium, eo gravius utrinque odium. Selden de jure naturali & Gentium secundum Hebr. l. 2. c. 5. p. 182. vid eund. p. 144. Sic Benjamin in Itinerario. 1. 8. <sup>2</sup> *Ezek.* 23. 4.*

For un-

*Foundation* of after privileges. Hence the *Christine* in *Pseudo-Clemens* is by a Metonymie stiled *ecclesiasticus* *in episcopatus*, the establishing of their confession, or profession.

His Majesties  
Declaration.

If you desire to know what kind of profession is hereunto required, I conceive with others, that it ought first for the matter of it to be a *profession of true Christianity*, 2 for the quality of it, it ought to be (as his Majesty speaks) a *Credible profession*, that is such as seems to be understanding, serious, voluntary, and not made void by any contradiction in word, or deed; I mean such a contradiction as shews that we lye, or speak against the testimony of our own hearts.

This ought to precede *Baptisme* in those that are of age, and *Confirmation* in those that have received that Sacrament in their Infancy, of the first of these the *Ancient Church* was very carefull, and that both the *Jewish*, and the *Primitive Christian*.

First the *Jewish*, for amongst them, Baptisme in the Admission, of those which were stiled *Profelyti*, *Justitia*, *Profelytes* of *Justice* was constantly in use, and that lookt upon as a *means of regeneration*, and the Person so Profelyted as an *Infant New born*, as the *Talmudists* speak in *Gemarah Babylon*, ad tit. *Jabimoth*, and was said to be received *under the wings of the Divine Majesty*.

Vide hec eum sequentibus apud Selden. De Synedriis l. 1. c. 3. & de jure naturali, & gentium secundum Hebraeos l. 2. c. 2. & c. 3.

Now in order to their Admission unto Baptisme in those that were adult, they were wont to advise them several times of the weightinesse of the businesse they went about, of the holinesse of that people to whom they desired to be joyned, of the rewards promised to the just, and the punishments threatned to evil doers, and of an after life when this was finished; as also of the difficulty of observing the Mosaick precepts, diligently enquiring into the purpose of the person; whether he desired to enter this estate *אהבה ופחד שלם* *out of love to their religion, and with a sincere heart*; after this followed the parties profession of the whole Jewish religion, and of his assent to it in every part, and this was done before the *בית דין*, or the *Triumviri* which were to take that profession, which



f Dionys. A.  
reop. de Eccle-  
siastic. Hie-  
rarch. cap.  
Sect. 5.  
g Concil. Car-  
thag. 4. Can.  
25.  
h Albinus de  
divinis offic.  
Cap. de Sab-  
bato Sancto  
Pascha,  
i Albaspinus  
ubi supra.  
Vide & In-  
fin. Mayyr  
in Apologia  
ad Antonium  
sub fise.

k Order of  
Confirmati-  
on.

were entred into a *Registen*, and *Subscribed*. Unto which were added in divers *Churches*, severall *Scrutinies*; and so in the fourth *g* Council of *Carthage*, Can. 85. we read of a *crebra Examinatio*, an often Examination, which was to go before Baptisme, which *Scrutinies* were about h their Faith, and *Manners*, and purpose of holy living; and these held publickly in *Conspectu totius Ecclesia*, in the sight of the whole Church, as appears by S. *Augustine*, lib. 2. de *Symbol. ad Catechumenos*. In brief, *Fidem Christianam, Christianumque vivendi genus, & mores sese amplexos, persequunturque jurabant antequam baptizarentur*; so i *Albaspinus*. They sware that they embraced and would stick to the *Christian Faith*, would live and behave themselves as Christians; and all this before they were baptized. So great a care was taken by the Church then, for the securing that profession we plead for, in those which were of age. But now our case being usually such, that our Children are Baptized when they are Infants, it hath been the wisdom of our Church to provide, 1. k That their Confirmation be deferred till they come to years of discretion; and 2. That then *having learned what was promised in their behalf by their Sureties, they may with their own mouth, and their own consent before the Church, ratifie, and confirm the same; and also promise, that by the Grace of God, they will evermore endeavour themselves faithfully to observe, and keep such things, as they by their own mouth and confession have assented to.* And this is as much (if duely performed) as any in reason can demand for a *Church-assurance*, that men may be look't upon as Believers. But that was not the onely qua- lification of these *Samaritanes*, they were

l Vide Bellar.  
de confirmati-  
one cap. 12.  
m Cyprian.  
Tubaiantum.

2. Baptized, and what ever *Wickliffe* in 1 *Bellarmino* is said to have affirmed, rightly too, by S. *Philip*, *Legisimum, & Ecclesiasticum Baptismum consequenti fuerunt*, saith S. m *Cyprian*, they had received lawfull Church-baptisme: and yet the *Apostles* which best understood the *Orders*, and wants of the Church, lay hands on them: *quod deerat a Petro, & Johanne factum est*, saith the same Father, what was wanting

wanting was supplied by Peter and John: wanting? to what? not to their Baptisme sure, that was granted before, but to the Baptized, being capable of this Ordinance, something was.

And if any shall ask the Question we meet with in <sup>a</sup> *Eusebius, Emiserus*, or *Eucherius Lugdunensis*, as some will have it, in his Homily upon Pentecost, *Quid mihi prodest post mysterium Baptismatis, ministerium Confirmationis*, what profit shall I receive by the ministry of Confirmation, having received the mystery of Baptisme? St. Cyprian will tell him: the *id quod deerat*, what was wanting to these, namely *ut oratione pro in habitâ & manu imposita*, &c. That by prayer made for them, and laying on of hands upon them, the *Apostles* might invoke, and poure on them the Holy Ghost: and from thence we may gather,

*in Euseb. E-  
miserus, sive  
Eucherius  
Lugdunens.  
Homil. in  
Pentecost.*

*That Baptized persons may have yet further need of Confirmation, for the ministry of the Holy Ghost unto them.*

In the former verse we read, that the Holy Ghost had not fallen on any of them; there was need of a further Ordinance for that, which being performed, we presently find in the Text, that they received him; which brings me to the

Fift and last Particular, the *Effect* or *Consequent*, of this laying on of the *Apostles* hands, in those words, *And they received the Holy Ghost.*

True say some, we believe and acknowledge, that the Ceremony was then very allowable, while the Holy Ghost was to be communicated, as here to these *Samaritans*, which was in a miraculous manner; to enable them to speak with Tongues, to Prophesie, and the like; but alas, the gift is lost, and so the Ceremony may be well left too; to this purpose Mr. o *Calvin, Institus, lib. 4. cap. 19. Sect. 6.* in which Section, and that which follows, he inveighs against the Ceremony, and the Administratours of it, to say no worse, with more intemperance then became the wisdom of so Learned a person, in so grave a matter.

*o Calvin. In-  
stit. l. 4. c. 19.  
Sect. 6, 7.*

For answer whereunto, we grant that it is true, that in

those times miraculous gifts did commonly follow the laying on of the *Apostles* hands, but that was not all that was thereby designed, nor all that was meant by the Holy Ghost, nor perhaps was common to all that are said to receive him, and in those that were partakers of them: those gifts were commonly but the *splendor* and *efflorescencies*, or as *Letters testimoni* all of better to be sure, of greater value and benefit to the *Receiver*, though they carried lesse pomp and shew in the worlds eye.

There were more purposes of the effusion of the Spirit then one; and he that receives him to any of those purposes, especially the chief, though not in some *Accidental*, *transitory* particular, may be as truly said to receive him as another which hath that also. Indeed as St. *Augustine* speaks, those were *signa temporis opportuna*, signes very usefull for those times: *¶ neque temporalibus, & sensibilibus miraculis attestantibus per manus impositionem modo datur Spiritus Sanctus, sicut antea dabatur ad commendationem rudis fidei; & Ecclesie primordia dilatanda*, the Holy Spirit now given by imposition of hands, is not accompanied with temporall and sensible miracles as then he was; for the first establishing of the Faith, and the enlargement of the Church at its beginning: *sed invisibiliter, & latenter intelligitur*, but yet secretly, and invisibly, Charity through the bond of peace (as he speaks) is still inspired into mens hearts, so as they may say, that *the love of God is spread abroad in our hearts by the Holy Spirit which is given us*: thus that holy Father.

Indeed as the Apostle speaks, *There are diversity of gifts, gratia gratis data*, gifts for edification; and *gratia gratum facientes*, graces for sanctification, *but the same Spirit* that worketh both, *1 Corin. 12. 11*. And these last were mainly had respect to in this donation, as will appear if we consider, first the *promise of Christ* concerning the gift it self; secondly, the *Characters* of the *Receivers* of it.

I. The *promise of Christ*, you have it *John 7*. where in the 38, *verse* he speaks of some eminent, but inward graci-

ous

p *Augustin.*  
Tract. 6. in  
Epistol. Iohan.  
¶ *Augusti* lib.  
3. de baptismo  
contra Donati-  
stas c. 16.

John 7. 38,  
39.



ous effects to be wrought upon, and in the hearts of Believers, for that is meant by these words, *Out of his belly shall flow rivers of living waters*; i. e. He shall have such an abundance of grace, that it shall break forth into all manner of Christian actions, and then ver. 39. the Evangelist tells us, that *This he spake of the Spirit, which they that believe in him should receive, for as yet the Holy Ghost was not*, (i. e. among them, or in them, in so powerfull a manner) *because Jesus was not yet glorified*. Where you see, that inward grace was the main of Christs promise, and that also to be fulfilled upon the descent of the Spirit. See S. Peter to the same purpose, *Acts 2. 38.* where he wisheth his Hearers to *repent and believe*, telling them they should *receive the Holy Ghost*; he gives the reason in the next verse, *for* (saith he) *the promise is to you and your children, and to all that are afar off, even as many as the Lord your God shall call*: which words imply, that the gift was to be permanent in the Church, the promise being, that the *Holy Ghost* should be given to all which at any time should be converted: this could not possibly be true, if meant onely of miraculous gifts, which, it's plain, soon after ceased.

Act. 2. 38.

2. The Characters of those which received the *Holy Ghost* seeme to speak no lesse, so *Acts 4. 31.* The Character of those that were filled with the *Holy Ghost* is, that they *speak the word with boldnesse*, that is, *courage*, and *Christian resolution*; and so *Acts 6. 3.* *Wisedome*; and v. 5. *Faith* is made the Character of such a one as had received the *Holy Ghost*; and so *Acts 11. 24.* it is said of *Barnabas*, that he was a *good man, and full of the Holy Ghost, and Faith*, and then *Christian courage, Wisedome, Faith*, and the like, abide still I hope: and if the Spirit be given in these, the main gift is not yet ceased. Hence S. *Augustine* very smartly asks the question, *is a perverso corde aliquis vestrum, Is any of you of so perverse an heart, as to deny that these* (speaking of some on whom he had newly laid hands) *have received the Holy Ghost, because they have not the gift of speaking with Tongues*: and afterwards he addes, *Si vis nolle*

Act. 4. 31.

Act. 6. 3, 5.

Act. 11. 24.

1 Augustine.  
Tract. 6. in  
Epistol. Ioh.

## Confirmation Confirmed.

*nosse quia accepisti Spiritum sanctum*, If thou wilt certainly know whether thou hast received the Holy Ghost, *Interrogator tuum*, ask thy heart; that will tell thee, unless perhaps thou hast received Confirmation, and not the virtue of it: if thou find the love of the Brethren there, thou mayest be sure thou hast received the Holy Ghost: thus S. Augustine.

So that by the Holy Ghost, not onely the gift of miracles, but the internall graces of the Spirit are to be understood, which being really the greater, and chiefly intended in the gift of the Holy Ghost: if these still continue in the Church, so may the means of their conveyance too, though miracles be ceased.

We know that *Preaching* at the first was attended with *miraculous events*, and so was *Excommunication*, which had not onely influence upon the soul, or the Church-state of a man, but an *habeas corpus*, for the body too, and so *Faith* was the great engine to work miracles in those times, and we think these ought not to have vanished out of the Church with the miracles which sometimes accompanied them.

f Euseb. Emi-  
senaz Homil.  
in Pentecost.

Yea, but may some further say with him in f *Euseb. Emis-  
senaz*, If this be so, that Baptized persons have yet need that the Spirit be given to them, *quantum video non totum de fonte suscipimus, si post fontem adjunctione novi generis indigemus*, it seems we have not received all we ought at the Font, if afterwards wee need a supply of another kind; will not this derogate from the honour and perfection of Baptism? is not the Holy Ghost then received? shall wee empty the Font to fill the hands of the Bishop?

I answer no, we doe not; Baptisme we allow as perfect in its kind, and as to the present condition of the Receiver, and if he die presently, *regeneratio per se saluat*, the Sacrament of regeneration is sufficient, and death is a kind of Confirmation to him who from thence forth sin no more. We grant likewise, that the Holy Ghost accompanies it, as S. t *Hierome* shewes *contra Luciferianos*, and the Fathers which are most for Confirmation still allow it, and our Church

t Hieronym.  
contra Lucife-  
rianos.



Church tells us, that *Children being Baptized have all things necessary for their salvation*. Neither make we Confirmation of such necessity, as if a man might not obtain the Spirit, and be saved without it, where it cannot conveniently be had, which is all that *S. u Hierome* means by his *quam ad legis necessitatem*, not so much for any necessity of Law, as appears by his following words, though some draw strange inferences from it. And yet for all this, there is room for a *medium* in them which are reserved for age, and further conflicts; for a collation of further grace by Confirmation, and yet it is the same Spirit in both, but with divers effects, as *Eusebius Emisenus* speaks, the Holy Ghost which descends with saving influence upon the waters of Baptisme, gives fulnesse of innocence at the Font, but in Confirmation he gives strength and encrease of Grace; in Baptisme he regenerates us to life, after Baptisme he confirms us for the battell, ad militiam fidei, for the warfare of Faith, as the *Bohemians* speak in their Confession, though some boggle so much at it; which the same Father explains very appositely. As a Commander (saith he) when he takes one into the number of his Soldiers, doth not onely set his mark or badge upon him, but also furnisheth him with Arms for the Fight: so to him that is Baptized, the benediction of Confirmation is a kind of Ammunition or Defence. We are Lifted in Baptisme, but in Confirmation our old Arms are scoured up, and new are bestowed upon us, and yet by the same Spirit still. Which as he is given in diversity of gifts, so sometimes in different degrees of the same gift: the Apostles received him thrice saith *Nazianz.* *κατὰ τὴν δύναμιν τῆς χάριτος καὶ τῆς γνώσεως*, according to the measure of their present capacity, and that at three severall times; before Christs Passion, after his Resurrection, and again after his Ascent into Heaven: at the first time *κατὰ τὴν δύναμιν*, more obscurely; at the second *κατὰ τὴν χάριν*, more lively and expressly; at the third time *κατὰ τὴν γνώσιν*, more perfectly then at the former, so *Nazianzene*, *Orat. in Sanct. Pentecost.* and we find their inward grace still encreasing, so that those which shrunk from Christ at his Passion,

Marth.

*u Hieronym.*  
ibid.  
*Ad hunc rem potius Sacerdotii, quam ad legis necessitatem. Alioquin si ad Episcopum tantum impressionem Spiritus Sancti defuisse legendi sunt qui in Viculis aut in Castellis, aut in remotioribus locis per Presbyteros & Diaconos baptizati ante dormierunt quam ab Episcopis inwolescerent.*

*Nazianz. in Sanct. Pentecost.*

y Leo Sermon.  
2. in Pentecost  
dicit Aposto-  
los accepisse  
Constantiam  
illius spiritus  
qua omnem  
formidinem  
foras miseret,  
& furorem  
persequentium  
non timeret.  
Quia Spiritum  
Sancti novam  
abundantiam re-  
pleti ardentius  
velle, & effi-  
caciū posse  
operunt, pro-  
ficiētes a pra-  
ceptorum sci-  
entia ad sole-  
rantiam pas-  
sionum, ut sub  
nullam tem-  
pestatem trepi-  
dantes fluctibus  
seculi, & Bla-  
siones mundi  
fide supergre-  
diente calca-  
rent, & morte  
contempta o-  
mnibus Genti-  
bus Evangelii-  
um inferrent.

Matth. 23. 56. head the scattered members of his Church after his Resurrection, but then when Pentecost was come, they Preach the word boldly, and undauntedly; for then, as y Leo the Great in his second Homily on that Festivall speaks, *They received that stability of spirit, which shut out all carnall fear, making them not to dread the fury of their Persecutors, being filled (saith he) with a new abundance of the Holy Spirit, they began to will more ardently, and were enabled to perform more powerfully; their knowledge was now improved into a patient suffering of afflictions, so that not being shaken with any tempests, by a surpassing Faith they trampled under foot the waves and risings of the world, and contemning death it self, brought in the Gospel of truth unto the Gentiles: thus Leo of them.*

And indeed if we carefully look upon the Scripture, we shall find an eminent gift of the Holy Ghost to be expected after our first Believing, even such as ceased not with miracles, so Gal. 4. 6. *Because ye are Sons, God hath sent forth the spirit of his Son into your hearts: first Sons, and then is the Spirit sent, which yet in some kind they must have before, or else could not have been Sons: and so Ephes. 1. 13. In whom after ye believed, (mark that) you were sealed with the Holy Spirit of promise; and of this the same Apostle, 2 Cor. 1. 21, 22. Now he that establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us and given the earnest of the Spirit in our hearts.* As there is preventing, and converting, so there is an establishing, corroborating Grace, which is conceived to be meant in those places; fresh supplies, new strength, for advance, and perseverance in holinesse; such as make us not onely Plants, but Pillars in the House of God, fixt, and immoveable, such as will make a man stand steady upon a billow, calme in a tempest; not onely to bear up, but to rejoyce in tribulations, passing through, not onely the baits and pleasures of the world with scorn and contempt, but even distresse, persecution, famine, nakednesse, perill, swords, with the courage of *More then a Conquerour*, Rom. 8. 35; 37. which

which is the grace intended and sought for in Confirmation, and for which reason it is also so called.

*The Fathers*, (saith judicious *Hooker*) *every where impute unto Confirmation the gift of grace of the Holy Ghost, not which maketh us Christian men, but when we are made such, assisteth us in all virtue, armeth us against all temptations and sin: and the same is the judgement of our Church, which ordereth, that Confirmation be administred unto them that be Baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and assaults of the World and the Devil.* And thus you see how Confirmation is no prejudice to Baptisme, but may prove a great advantage to the Baptized.

*Hooker lib. 5. Sect. 66.*

Yea, but will some further say, those in the Text presently received the Holy Ghost, but are we sure that this Ordinance shall prove effectually confirming unto us?

I answer, you have a powerfull means to this purpose: *Sacerdotal benediction* (as *Flacius Illyricus* in *Clave Script.* speaks) is not a bare good Prayer, but as it were a Pledge, and testimony of Gods love; of special power and efficacy to open heaven unto those that are partakers of it. And then though the Spirit be not included in the outward Ceremony, yet that being in fair appearance of Gods own appointment, *hæc Signorum est utilitas, & efficacia quod in illis Deus operatur, & tamen unus manet gratia auctor*, This is the benefit and effect of Signs, that God works in them, and yet there is but one Authour of grace, God himself; thus *Calvin*.

*a Flacius Illyricus in Clave Script.*

*b Calvin in Act. 13. 3.*

2. Let me tell you, that Ordinances are duties, in which we must wait Gods pleasure for the blessing: we leave not off to pray, because we are not certain what we pray for shall be presently granted to us.

3. I answer, if you come prepared as you ought, you may be sure of a blessing in some degree, otherwise the *Eucharist* may prove a judgement to unmeet Receivers; *Quicquid recipitur, recipitur ad modum recipientis*, it will be to thee according to thy Faith.

E

And

And thus I have at last past through the Doctrinal part of the Text, on which I have stayed the longer, as fearing lest under the great *desuetude* of this Ordinance, the true notion of it may have grown somewhat obscure too.

And now to deduce the several Uses which would naturally flow from the reviewall of the past particulars, it would be a task perhaps too unmerciful for your (I fear almost tired) patience: and therefore I shall take a shorter course, and having proved to you the *Right, & Catholick* use of this Ordinance, together with the high ends, and aime of it, give me leave to close up all with a passionate *Exhortation*; and request to all those, who desire the good of this National Church, that they would endeavour their uttermost in carrying on this blessed means, of retrieving the piety, and exemplary Lives of all it's members, now God by restoring peace to us, hath opened so wide a door for its full entrance: And here this *Exhortation* might

I. Make its humble address to the Dispensers of this Ordinance, into whose hands God and the Church have put it.

And then if need were, and it became my place and rank, in a matter of such weight, to advise my Superiour. I could not doe it more pithily and succinctly, then in his own words; that this ministration be carried on *Curate Auguste*, *Severè* a due care taken as to the preparation for, a becoming gravity, and sacred solemnity, with all circumspection, and impartiality in the administration of it.

But blessed be God, we find all this done in so *Apostolick* a manner, that as there is great cause of our joy and thankfulness, so there is little reason to importune him with our needlesse counsell and advice.

Onely I wish, that this holy example may provoke all that are any way concerned in this work, to come on chearfully to the help of the Lord in it. Here then my businesse will mainly lie with those of an inferiour rank; and

First, With you my Reverend Brethren of the Ministry, on whom the care for preparing *Candidates* for this Ordinance mainly lies: who are as so many *Agnus*, unto which

*Epistola praedicta.*

c Vid. Dr.  
Hammond  
in loc.

which it is conceived that *S. Paul* alludes, *1 Cor.* 11. 2. *Guides*, and *Tutors* in this businesse : Whose taske it is to instruct them, to endeavour to winne their consents to Christ ; to inspect their lives, and their sufficiency, and meetnesse for this Ordinance, and accordingly to give the Bishop information.

The truth is, there will not easily be any miscarriages in this matter, but it will lie at your doors, as arising from your want of care, or faithfulness in this businesse. In preparation for it (upon which notwithstanding all the clamours rise) you have as much liberty to act, as any godly sober-minded man can wish for. There is nothing reserved from you, but the administration of it, unto which as I have shewed, you have neither a capacity, nor just pretence : for which also the Order of the Church have, and I question not the Piety of those which are intrusted will so provide, that there shall be no ground of complaint on that account ; and then I hope, that those a least will not shrink from the burden, which have so stily claimed, that that and more belongs to them.

My Brethren, I question not but many of you, in the midst of our confusions, have been heretofore the Lords *Remembrancers*, earnestly entreating him, *to arise, and to have mercy upon Sion, and to make our Jerusalem the praise of the whole earth* : and now Beloved, the Lord hath arisen, and ~~has~~ appeared in his glory, for the raising of this poor Church out of its ruins, and whosoever fears the Lord, and is willing, may go up in his rank and place, to build the House of the Lord : and in such a time as this, shall we withhold our hand, or discourage the *Master-builders* by our backwardnesse, or negligence, who have rather reason to bless God, who hath reserved us to see this day, and hath honoured us with such an opportunity of being usefull in so great a work ; and I beseech you therefore in the Lord, let us faithfully and rejoicingly set our hands and shoulders to it.

Here then in order thereunto, give me leave to recommend some few duties to you, I shall but name them.

Confirmation Recommended.

Prov. 27. 23.

1. Be diligent to know the state of your flock, Prov. 27. 23. to find their wants, and weaknesse, that so you may apply seasonable succours, and suitable remedies unto them.

2. As a Key to this, adde Personall conference, and private instruction, We have many weak and sickly Parishes, and therefore you ought to be ~~several~~ <sup>several</sup>, to walk your Circuits in the Visitation of them; not to think all your businesse lies in the Pulpit, but to be instant in season, out of season, exhorting with all long-suffering and doctrine.

Act. 20. 20.

member S. Paul's example, Acts 20. 20. he went about from house to house to teach them; and if S. Paul who had the care of all the Churches, held himself obliged to this duty, how much more we, that have but a small Parish to look to?

2d cause

And then in the carrying on this Instruction, in especial manner, to work up their hearts and apprehensions, to a due esteem of their Baptismall Vow, which is the Contract for their Christianity, that when they come publickly to profess it, their professions may be serious, and well grounded.

3. Adjoin to this the publick use of Catechising, those *μεντοι λογισι τοις κοινω διδασκειν*, Those discourses which are as Midwives to bring in living members into the Church

d Dionys. A-  
ropag. Eccle-  
siastica Hie-  
rarchia cap. 6.  
Sect. 1.

of God, as d Dionys. Areop. calls the Catechisme, Eccles. Hierarch. cap. 6. Sect. 1. The people have more need of it, and if rightly managed, may profit more by it then by many of our Sermons, which also are therefore the lesse beneficiall to them, because these grounds are wanting: whilst we go to build them up, the foundations shrink from under them, as having never been well laid. And here the Church hath excellently provided a Catechisme, so full and pithy, and yet so plain and brief, as that I know not what could have been better suited to the necessities and conceptions of common people.

4. Deal truly and impartially in your Informations, and Certificates; give not Tickets to notorious Ignorance and Profaneness; why should you draw the blood of others, on your own heads, and withall betray the Churches Purity and Honour?

5. Above



5. Above all, see you lead exemplary and unblameable lives; How can you expect they should believe those truths, of the power of which they find little evidence in your selves. How unfit are they to hand others to the receiving of the Holy Spirit, which seem possess themselves of the impure one? An ill living Minister will Preach more Atheisme by his Life, then Christianity by his Doctrine. But I hope such scandals to the Church, will either be amended, or those in Authority will *confringere vasa inutilia*, beat out the bottoms of those uselesse Vessels, and set them aside.

2. My next Addressse will be to *Masters and Parents*, who by the Law, are to send the *Servants and Children* to be Catechised by the *Curate*, that thereby they may be the better fitted for *Confirmation*; and here I wish we had no reason to complain of too much backwardnesse in many; it were well if that Law had some quickening power put into it, to make it more effectual. But then that's not all their duty, they ought also to be private *Catechists*: you have *Abraham's* example, for it, *Genes. 18. 19. I know him* Gen. 18. 19. (saith God) *that he will command his children and his household after him, that they shall keep the way of the Lord*: and it will become us, as to be followers of his faith, so of his practice too; you have a clear command for it, *Deut. 6. 7.* Deut. 6. 7.

My 3d. Addressse will be to the *Candidates* for the Receiving of the benefit of this Ordinance; that they endeavour after a right preparation for it.

1. By getting a sound knowledge in the Principles of Religion.

2. By a serious Repentance of their former failings.

3. By bringing with them, serious, and enlarged desires after grace. *Petite de Patre, petite de Domino, peculia, gratias, distributiones Charismatum Subjicente, petite & accipietis*, saith *Tertullian* upon a like occasion, at the latter end of his Book de Baptismo: *Aske the Father, beg of the Son, for some speciall gifts and graces, who is now ready to make a distribution of them. Aske, and you shall receive. Open your mouths wide, and they shall be filled.* *Tertull. de Baptismo.* It will be

to

f See D. Jackson speaking of Self denial : Here (saith he) Novices in Religion commonly begin to balk, and no wonder, since few are called to any strict personal account, of that which others have undertaken for them, at their first admission into the bedroll of Christians. But if the Contents of that triple Vow were distinctly and fully unfolded, as soon as we have any knowledge of good and evil, and all the several branches of Gods Covenant with as great care and solemnity, as often inculcated as Moses commanded the Law should be to the Israelites Children, and lastly the Vow is self confirmed, and Ratified, by our personal protestation in the sight of the Congregation, the fear at well of God, as shame before Men, in whose presence we made this good profession, would bind many of us to more Christian behaviour, than the best of us, in the world goes, dare make show of, as also restrain us from many deadly enormities, which now admonished of, we will not account any sins. Thus prepared to receive it, it would be over much infidelity, to distrust the plentiful infusion of inherent sanctifying grace, at our solemnities of Confirmation, &c. Dr. Jackson of Justifying Faith, pag. 413, 414.

to you in some proportion according to your desires ; and then let me advise you to walk afterwards, as those that have engaged themselves to God in the solemnest manner ; such as have pretended to take a stock, and earnest for their work, even the *supplies and earnest of the spirit*. And thus I have pointed at some of the main duties in this business, give me leave in the next place, to give you some *Motives*, the more to *Ingratiate* them, and I shall set an end to this Discourse, and to release your patience.

For your encouragement then, let me tell you, that the carrying on of this work will be very serviceable for the advancement, 1. Of the *Purity and Piety*, 2. Of the *Peace and Quiet*, 3. Of the *Joy and Comfort* of the Church, and all true Christians,

1. It will advance the *Purity and Piety* of our Church in its members, and that both in the *reality*, and also in the *reputation* of it.

First, In the *Reality* of it, and so

1. In the *Receivers* of this Benediction, who are the *Secondary* of the Church for the future. 1. The Ordinance it

self may be a means to convey strengthening grace to them, that's the design of it. 2. These *Novices* being brought first to know, and then to own Christianity, in so solemn a manner, and with so solemn a promise, that by Gods help, they will faithfully endeavour to discharge that obligation in every point, and persevere in it to their lives end ; the grace for which, is begged by the *Bishop* and the present *Congregation* in their behalf. This resolution and promise, before so many Reverend Witnesses, will in any reason have a mighty impression on the Receiver, and a strong influence on his actions for the future, as the Learned Dr. *Hammond* speaks, in the view of the *Directory*, *Vid. Dr. & Jackson*.

by our personal protestation in the sight of the Congregation, the fear at well of God, as shame before Men, in whose presence we made this good profession, would bind many of us to more Christian behaviour, than the best of us, in the world goes, dare make show of, as also restrain us from many deadly enormities, which now admonished of, we will not account any sins. Thus prepared to receive it, it would be over much infidelity, to distrust the plentiful infusion of inherent sanctifying grace, at our solemnities of Confirmation, &c. Dr. Jackson of Justifying Faith, pag. 413, 414.



2. It will help to advance the *Piety* of Ministers in their Calling, by engaging them to a greater sedulity and faithfulness in their work, and exemplarity in their conversations.

3. It will stirre up *Parents* and *Masters* to a better discharge of their duty, in the instructing their *Children* and *Servants*, *When they see* (as Mr. Calvin speaks) *that their negligence herein, will draw a publick disgrace upon themselves*, Instit. lib. 4. cap. 19. Sect. 13.

4. It might help also to stirre up *Piety* in the Ignorant and Prophane, by awakening their security, and shaming their barrenness, whiles they see the proficiency of others, which are admitted, and themselves shut out, from the participation of Gods Ordinances.

And then as this would help to advance the *Piety* of the Church in the *Reality*, so

2. In the *Reputation* of it, it would set a Crown upon the Churches head; it would be lookt upon, as an *Assembly of the first-born*, whose Names are enrolled in heaven, as a *Corporation of Saints*, and Men would flow into the glory of it. And then, as this would make much for the advancement of the Churches *Piety*, both in the *Reality*, and the *Reputation* of it, So.

Secondly, It may serve much for the restoring and settling of the Churches *Peace* amongst us; it is a way admirably fitted for it, as promising an *inward*, a reconciling Principle as may be: For,

1. It would help much to settle our *Doctrines*, and so to remove, or keep out those many *Heresies* and *Schismes*, which have been the *Make-bates* of late years amongst us; there would be *more consent in the Faith*, men would not so easily be carried away with new-fangled opinions, whilst this method of Admission to the Communion, would be a method of Christian Doctrine too, as Calvin speaks: there would be a common Standard for all. In particular, it would stop the mouthes of *Anabaptists*, which decry *Infant Baptisme*, as that which lets in persons to the society of the Church, and the further priviledges of it, without

2 Calvin Instit. lib. 4. cap. 16. Sect. 13.

*Confirmation Recommended.*

out any personall engagement unto Christ ; which engagement, they would see as formally and solemnly entered into at Confirmation, as they can pretend by any fancied methods of their own.

2. It would help to *Sodder our affections*, which have been of late years so disjoyned, by the unhappy Controversies about *Church-membership*. This Ordinance would comply with all *Interests*, would satisfie the any-ways rationall pretensions of all Parties, and so an end would be set to that otherwise irreconcilable difference, which hath so long distracted us, and in which men have groped for peace at Noon-day, the light of this Ordinance being sufficient to have directed them, had they not turned their backs upon it. There would be no more need of the *Anabaptistick Club*, nor the *Presbyterian Consistory*, nor the *Independents Covenant*, nor the *Eraastian Council-house*, for the *Strating Church-members*, whilst they should find their work done by better hands, and those Commissionated thereunto by God and the Church.

3. It would make much for the Order and Peace of our Communion; Men would not repine at their Fellow Guests, whilst they could not look on any of the Company, but as persons engaged to the same Christ with themselves; or if they forfeited their *Standing*, might have them turn'd out of the Church, by the power of the *Keys* in Excommunication. And then

4. This Ordinance, it is that must make a kindly way for that, and it will doe it with much sweetnesse and full conviction, when men shall be *avowed*, condemned of their miscarriages by their own professions and engagements, and therefore will have all the reason in the world to submit to the censures of the Church. The exercise of which Discipline, would be a great Fence to the Peace, as well as the Purity of it. Brethren, we may talk much of the Peace of the Church, but if ever we mean to settle it, it must be upon the Principles, and according to the prudence of the Ancient Church of Christ. Were *Confirmation*, the ancient methods of *Penitence*, *Excommu-*  
*nication*

mication, and *Communicatory Letters* to stop the shifting of Vagabond Christians from one Church to another, brought in amongst us, with due caution, severity, solemnity, and accommodation, to the difference of the times, we might hope to see those happy dayes again, which were once the glory of the former, and are now the admiration, scarce the belief of the present age. And then as this would be a powerfull means to advance the Churches *Piety* and *Peace*, So

Thirdly, It would be a great help unto it's *Joy* in all the Members of it.

1. It might minister much matter of *Joy* to the Reverend Fathers of it, whilst they should see by the preparations for this business, so great a part of their work discharged; whilst they should see the Lambs of the Flock brought in to them in the Armes of the Ministers; and though themselves were ready to sink into the Grave, they might behold a Seed springing up for Gods service and praise, and the Church like to flourish.

2. It might cheer the hearts of inferiour Ministers, whilst they saw the travell of their souls, and might come before God and say, *Behold me and the children which thou hast given me*: it might give them great comfort and freedom of spirit in their Communion, whilst they should see the Table of the Lord, *Like an heap of Wheat set about with Lillies*, Cant. 7. 2.

3. To the confirmed persons it might minister great *Joy*, in consideration of the happy estate whereinto they were entred. *h Tertullian* makes it a question, whether such persons might not fast, as our Saviour did, after the descent of the Holy Ghost upon him, to which he answers, *Quis enim prohibet nisi necessitas gaudii & gratulatio salutis?* they might, were it not that a necessity of rejoycing lies upon them, to welcome that Salvation which is now brought home to them.

4. It might be a comfort to Parents, to see the successe of their care, and to the Witnesses, to see themselves discharged of it.

It would be matter of great Joy to all true Christians amongst us, who cannot but glorify God for the professed subjection of these *Nephites*; 1 Cor. 9. 13. When the *Biccurim*, or First-fruits, were carried up to be presented before the Lord, in the place which he had chosen to put his Name there; the people gathered together from severall places, that they might not go alone; a Pipe struck up before them till they came near to *Jerusalem*, and they went along their way singing, *verse 1. of the 125. Psalm*: when they came nigh to *Jerusalem*, the Governours and Captains went out to meet them, and being entred the Gates, they sang the 2. ver. of that Psalm; the Artificers of *Jerusalem* saluted them; they went through the City with a Pipe striking up before them, till they came near to the mount of the House of the Lord, when, taking every man his Basket upon his shoulder, they sang *Psalm 150.* and so continued singing till they came to the Court-yard, where they were received by the *Levites* singing the 30. Psalm; thus i *Maimonides* and the *Babylonish Talmud*, in the title *Biccurim*. It seems It was a time of exceeding great joy, unto which therefore the Prophet *Isaiah* is conceived to allude, *cap. 30. 29.* Now if the bringing up of the First-fruits of their grounds were so joyfull a solemnity, how much more should it be, when the fruit of our Bodies, the First-fruits of the Church, are brought before the Lord? one would think it should put the whole Countrey into a Proceffion with, and holy Congratulation to them, with praises unto God for them. What a joy should it be to all that truly fear God, to see that Gospel-Prophecie, *Isa. 44. 3, 4, 5.* fulfilled before their eyes, where it is said, *I will pour water upon him that is thirsty, and floods upon the drie ground: I will pour my spirit upon thy seed, and my blessing upon thine off-spring: And they shall spring up as among the grasse: as willows by the water-courses. One shall say, I am the Lords: and another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel..*

i Vide Answ.  
in Deut. 26. 2.

Isa. 44. 3.  
4, 5.

Finally,

Finally, By this means *God will be highly glorified*, and then he also will rejoyce in us, and over us, to doe us good : if his Spirit be received amongst us, and have a quiet dwelling with us, wee need not fear a *Deluge* : where the Spirit is, there is liberty, and safety, and joy, and peace, which passeth all understanding, which God of his infinite mercy grant unto us all, for the merits of his dear Son, *To whom with the Father and the Holy Spirit, be ascribed and rendered, all Honour, Praise, and Glory, for ever, and ever, Amen.*

Genes. 6. 3.

---

E I N I S.

---